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MANIFESTO.

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1884.

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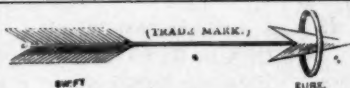
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The Manifesto.

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No. 5.

WHAT IS LIFE?

ABRAHAM PERKINS.

WHAT is life? It is very much what we make it. If our soul purpose is to make the principles of honesty and truth the guide and governor of action, we shall reap the fruits of those principles, which are always love, peace and joy, without amalgamation or the relation of any spirit akin to hatred, malice or strife. No foe, foreign or domestic, can enter to take away or destroy known justification, the reward of honest living. Jesus said,—“The kingdom of God is within you.” It “cometh not by observation.” No greater heaven is possible to be enjoyed, than that arising from the knowledge of efforts purely honest, and from faith made practical by works of obedience; and no hell more severe, than that arising from the knowledge

of disobedience to the light of conscience.

God is enthroned in the soul of man for judgment, according to the testimony of Jesus;—“Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.” John, xx., 23. Again, by Paul:—“Do ye not know that the saints shall judge the world?” 1 Cor. vi., 2. No man can change the order of this tribunal, which is established by a mighty hand for the justification or condemnation of our deeds; and no man feels the approbation of his works, unless his conscience approves; neither does he feel condemned, unless in his own heart, he is convinced he is in the wrong. Our own hearts are our accusers, whether our tongues confess or do not confess.

No greater evidence of truth can be obtained, than that coming from personal experience. We know God through

our senses by the objects of His creation. The evidence of a Supreme Being is from what we behold,—what we see, hear and feel; and no evidence is more palpable, than that which comes through man, His image. Hence our duty is obvious from the evidences every day before us, from the necessities of the occasion, the demands of the circumstances. These circumstances man himself often creates, and should be able to control.

In life, there exists no condition that would justify a breach of divine law. A penalty is attached even to the sin of ignorance; suffering must follow, even if but few stripes are inflicted; there must be repentance for every deviation from truth and right, which sooner or later must come to the knowledge of the soul. Therefore how absolute the necessity that we live in sunlight, that we know the truth as it is, that we are not in darkness and under deception, that to us life is made real, that our profession be not a pretense, a fraud, a sham, that in us be no blemish or taint of hypocrisy, that we be seen as we are and truly be, as we seem to be! Such and only such are the subjects of the kingdom of heaven; the elements of which, neither defileth, maketh a lie or in any sense worketh iniquity.

Who then can confidently claim to be the heirs of the kingdom, the children of Zion! Whosoever can, let him cry aloud that he may be heard, if there are to be found ears to hear. Let him have the moral courage to declare his faith, and by example give evidence of Christian character, that his life is hid in Christ and his relation of the resurrection order.

Enfield, N. H.

RELIGION.

—
MARIA WITHAM.

CAN religion be illustrated and its power brought to bear upon the world apart from its manifestations as an indwelling principle of life in the heart? People may be suspicious of our sincerity, but a religious life forbids suspicion and puts doubt at a disadvantage. No science can ward it off. We acknowledge the truth and claim those divine principles which are effectual in bringing the heart and life into such perfect sympathy, that all who are governed by them, present to the world the image of godliness.

Enfield, Conn.

PRAYER.

—
EMILY OFFORD.

A POET has thus very correctly defined prayer:

"Prayer's the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That burns within the breast.
Prayer's the simplest form of speech
That infant lips can try,
Prayer's the sublimest strains, that reach
The Majesty on high."

When Jesus was on the earth he exhorted his disciples to pray without ceasing, but how many of those who profess to be his followers today regard this admonition, though so very important?

The object of prayer is to free the mind from earthly care and lift it above the din and confusion that distract the sense, into an atmosphere that is pure and clear, a region of peace and serenity, where the soul may enjoy a foretaste of angel communion and gather a spiritual influence around it, that shall be as a wall of protection when storms of temptation and trial arise.

The human heart is insufficient of it-

self to withstand these, even the stoutest and bravest at times quail beneath the rod of adversity. Therefore Wisdom teaches us to rely on the guidance of the Infinite Hand, and listen to the still small voice of God, the conscience, which is best felt and best heard in the sacred and silent hour of prayer. Ah! who can estimate the good done under the influence of a prayerful spirit?

But alas! how often is the hour of prayer spent in mere ceremony, leaving the heart untouched and the soul as barren as before. How many precious opportunities passed by unimproved, golden moments wasted that can never be recalled. One of the first Believers said, "every breath is continual prayer to God."

Sincerity of heart and fervency of spirit are always well rewarded. God is ever ready to pour out His blessings upon those who earnestly seek never withholding from souls that which is for their best good. If we ask in faith bowing in sweet submission to His will, we are sure to receive. Good angels are ever near and ready to aid those who are striving to rise in the resurrection of Christ.

Our blessed Mother Ann, when on earth, many times spent whole nights in fervent prayer and soul labor to gain the gift and power of God to enable her to overcome evil, by which means she gained complete control over her own spirit, and could at times silence her opposers. Blessed victory! there is none greater than that of self-conquest, and this is gained only through humiliation, watchfulness and prayer.

Mt. Lebanon, N. Y.

Whoso wisheth good to others has good wishes in return.—M. W.

EDUCATION. No. 6. Its Source and Course.

CALVIN G. REED.

"O wad some pow'r the gifte gie us
To see ourselves as ithers see us!
It wad frae monie a blunder free us
And foolish notion;
What airs in dress and gait wad lea'e us
And e'en devotion."

THOUGHTFUL READER;—We are living in an eventful era. The opinions and philosophies that have ruled mankind for ages, are smitten with transition and decay, and are passing away. New ones are demanding an audience in the interests of humanity.

The times call imperatively for nerve and spirit, perception and wisdom, and devoted intelligent pioneers in the vanguard of the invincible army of the onward mighty march of Mind.

The pulse of a new inspiration is beating in the life channels of the thoughtful contemplative world. The errors, inconsistencies, and imperfections of past systems and methods, resting like an incubus upon the republic of intelligence, binding its energies, crushing its aspirations, and dwarfing its healthy growth, by an iron-bound conservatism are being repelled by restive spirits who are putting forth their god-like energies to liberate themselves and the race, from the dominion and influence of their paralyzing, deathly coils.

People are becoming, more and more, alienated from speculative creeds and dogmas, whether in theology or philosophy. The churches and clergy of all denominations, are losing their hold on the confidence and affections of the masses. People are wearying of seeking in the fanciful, baseless idealism of Utopia for substantial goodness and perfection.

Mankind are becoming independent in thought and judgment, and are assuming the prerogative to decide for themselves, in matters pertaining to their present and eternal welfare. Dictation is distasteful, and coercion repulsive to them.

But these were the rules of the past: "Do it if you will, if not, we will compel you." Now compulsion is opposed, and coercion discountenanced by progressive minds, and incentive is preferred as the motive power to draw and hold the human heart to the right. This is God's plan, and why should man reverse it?

The aim of enlightened reason is, to discover the basic principles on which rest the development and success of the human mind, and to use the processes emanating from these principles in the culture and education of the immortal soul. Partial aims and narrow conceptions, do not answer the demands. Those who endeavor to build systems on such a basis will surely fail, as they surely ought. A sound system of education includes the entire requisitions of intelligent immortal beings, and these should be placed at their command as soon as individuals become sufficiently matured in mind to appreciate their advantage and use.

In the brief period of our earth life, we can master but little more, if any, than the rudiments of the encyclopedia of knowledge, but how many endeavor to take even the initiatory degrees? And how few there are who encourage the acquisition of knowledge at all.

Our first steps taken in the domain of intelligence, were in the nursery and home of our infancy. Our garnered stock of valuable ideas, we gleaned from the objective world, and not from books,

during the first years of childhood. We saw the accumulated furniture, finish, and tapestry, the inmates and associates of our father's and mother's house. Our parents taught us to list the names of the objects and persons that had become our familiar associates, and eventually to notice their forms, qualities, and differences, and to name them. We had learned to express our thoughts according to the model of our exemplars and fireside teachers, long before we took our seat in Pedagogue Hall.

We had made some progress in studying the lessons and the problems in the grand volume of God's handy works, spread out before us on the beautiful pages of the attractive book of Nature, artistically illustrated by the skillful Designer and Omniscient Creator of the universe of worlds.

We had become familiar with our native brook and rivers; vales and dells; hills and mountains; fields and forests; beasts and birds; flowers and fruits; and the starry realm within the boundary of our horizon and scope of vision; before we knew that the alphabet and books possessed any significance, contained an item of information, or were of any practical benefit.

Man in his pristine state, had not even the advantage of the fireside education. Living, undoubtedly, like the animals, (who were but a trifle his inferiors,) without shelter save what the grand majestic forests, awning rocks, mountain caves, overhanging cliffs, and vine-embowered dells afforded him; and clad only in his native dress; all the knowledge he gained came from the silent teachers of his daily surroundings, and his imperative demands, which were few and simple.

Mt. Lebanon, N. Y.

LET US REFLECT.

OLIVER C. HAMPTON.

If bastiles and dungeons could never repress
 The faith of the saints in the past,
 But under the cause they could earnestly bless
 The God of the Universe vast;
 In Inquisitorial tortures and fires
 Could cling to the promise of God,
 And calmly restrain all their yearning desires
 To parry the pain of his rod;
 If prisons and sickness, starvation and stripes
 Their confidence never could shake
 But as the grim miser his heritage gripes
 They joyfully welcome the stake;
 How should we the called of the Lord in this day
 Our privileges duly esteem,
 And carefully walk and persistently pray
 Our talents and time to redeem?
 How instant in labors, in season and out,
 The seal of the cross to maintain,
 How quick to dismiss all discouraging doubt
 And each growling passion restrain.
 How blessed to live in the light of this day
 How can we such blessing neglect,
 Or willfully—carelessly run the broad way
 And all saving counsel reject?
 O, bless'd in our basket and bless'd in our store,
 Sweet Home and good friends to enjoy,
 How could we of God the Eternal ask more
 Or travel with less of alloy.
 The Winter of sorrow and dark discontent
 Be banished from every sad heart,
 In view of conditions, with mercies so blent!
 And from the vain world set apart—
 To sit in the Heavens in union and peace,
 Our labor each other to bless;
 Our progress in Holiness never to cease,
 And more and more joy to possess;
 O let us commence with the dawn of the Year
 Our manifold blessings to view
 With days that are over and gone to compare
 When fierce persecutions did brew;
 When Martyrs and saints to the dens of the earth
 Were driven and hunted to death,
 And only could claim their immaculate birth
 By yielding their fugitive breath.
 Lord, fill us with charity, peace and good will
 Toward sinners as well as to saints;
 Bid jealousies, enmities, all to be still
 And silence their wicked complaints;
 O let us be God-like and freely forgive,
 Let sympathy conquer revenge,
 In this fervent furnace we must learn to live
 And dwell in its agony strange.
 The horoscope bright for the swift rolling Year
 We'll draw, in the glorious *now*,
 Our faith and our hope and our courage to cheer
 As still to our travail we bow.
 How good and how pleasant it is to increase
 In love to our friends and our foes
 By doing good actions in kindness to these
 And just as devoted to those.

O Heavenly Father, we earnestly pray
 Thy blessing may rest on the year,
 O help us to merit thy favor each day
 By striving each other to cheer,
 To cheer and encourage in work and in word
 In blessing and kindness to all,
 That union and peace and the sweetest accord
 May sorrow and blighting forestall.
Union Village, Ohio.

THE CHASTENING ROD.

MARION JOHNSON.

I cry to Thee, my God,
 In hours of trial, that thy strength may be
 Made perfect in my weakness; that thy word
 An anchor sure may be.

Thou chastenest, but in love,
 Thine erring children, drawing them to Thee,
 That through the rod they may ascend above
 All earthly vanity.

Baptized with sorrow deep,
 The spirit puts new life and vigor on;
 Though for a time it may in darkness weep,
 Joy cometh with the morn.

Believing in thy word
 I would press on, and run the Christian race;
 Though rough and dark and thorny be the road
 'Tis lighted by thy face.

Inspire with zeal divine,
 The path of life to walk with purpose high;
 Not my own will to seek, but ever thine
 And on thy strength rely.

No flowery path I ask, [spread
 With worldly honors, fame and wealth o'er—
 If in the sunlight of thy peace I bask,
 The lowly path I'll tread.
Canterbury, N. H.

WHY DOUBT!

MARIA WITMAN.

A.H, whence this doubting, faithless heart!
 Why sadly linger on thy pilgrim way?
 Let Faith and Hope secure for thee a part,
 Press for the prize that can be thine to-day.

The love which sought thee, now can bear thee up,
 Will still uphold and guard on every hand;
 While faint and weary, full may seem thy cup,
 Doubt not; God's love forevermore will stand.

Unclasp these fetters which can set thee free!
 And speed thy progress till the eventide;
 Renew thy strength; for short thy race may be,
 And in God's love thou canst and wilt abide.
Enfield, Conn.

Correspondence.

Shaker Station, Conn. Mar., 1884.

BELOVED EDITOR :—The Manifesto is more and more interesting. Much good may be gained by reading it. The article on Confession agrees with the experience of all who have proved it. Other writers are doing good by their labors of love. We should look, carefully, to the cultivation of the spiritual interests. I have observed, with concern, a growing tendency to give the outward too much supremacy. This is a mistake, and during my long experience I have witnessed with sorrow its fatal effects upon the soul.

In the earlier part of my life I was exercised in the acquisition of outward science and know quite well its tendency when it becomes a basis of action instead of being subordinate to the highest spiritual development. I view with much anxiety any leaning toward science as a basis for true religion. Man is ever between an innermost and an outermost, and when he leaves the first for the last, he becomes divested of all true spirituality.

However much he may clothe himself with the intellectualism of spirit, he remains still intellectual or animal and the Divine Spirit or religious love mature and its development is entirely lost from sight. He then goes on in his delusive idea of supremacy while he is only an intellectual man. We have thought that he was only two thirds of a man, in this state, instead of being a whole one.

No doubt all outward knowledge may become useful when guided by the divine mind, but without this it will work more and more evil for humanity. This

is the dark gulf that man has to pass through from ideal to essential being.

We can only obtain this most desirable of all things by submission to God's order as established through the spirit of Christ. There can be no misgivings if we seek first the kingdom of God, when all that is necessary for us in the intellectual and physical will be added in due time.

As I have been a partaker of a monthly feast since our paper started on its beneficent errand to humanity, I thought I would let you know how much I approve of our little missionary.

Your Brother,

Robert Aitken.

Shaker Village, N. H. Oct. 1883.

BELOVED ELDER HARVEY :—How about that Bible class? Have they all written in defense of their faith, and are we the last to speak a good word in behalf of a cause to which we owe so much? Ah! believe me—Your daughter F. is more genuine in her consecrations, and more fervent in her devotions than might sometimes be apparent.

If we remember correctly you placed us at the foot of the class and said that we were either the most honest, or the most indifferent to the Christ principles. "Except a man forsake all that he hath, he cannot be my disciple."

We understand, that no reserves of any name or nature can be tolerated in a genuine Christian, but how few Christians there are!—because "Straight is the gate and narrow is the way that leadeth unto life." Who will ever reach this perfected state?

Be assured, dear gospel parent, the name of your daughter shall be enrolled

with the few or the many who will know no surrender in the glorious work of conquering self. We speak not as one unacquainted with human frailties, but as one who means to find salvation, and will know no defeat.

We understand that the religion which Jesus, the Christ, taught and lived, was a consistent one, therefore, whoever would preach effectually must reduce theory to practice in daily life, as did Jesus. The gospel which he administered was a saving grace and so apparent was this salvation to men that they acknowledged him to be the Savior of men, and all who become his true disciples must follow the pattern closely.

Although "I may not reach the height nor depth of God's great love to me," yet this is our faith, our strife and aim, and by our faith and our works shall we be justified.

We could say much more in behalf of our beautiful gospel faith, "our heart's dearest treasure," indeed, the only treasure worth possessing, but it is unnecessary.—Enough has been said to prove to you that we have no sympathy with the selfishness that clings as naturally to the unregenerate heart, as the moss clings to the stone, whether found in Shaker Village or elsewhere. It all belongs to Babylon. One phase of selfishness is just as good as another, and we do not wish for any of it. But as Heaven cannot be reached by a single bound, we are content to work out our salvation by the good old way of the Cross and self-denial, just as our Parents have done before us, with none of the modern revisions which culminate in shams; and what is more detestable than a shammy Christian?

Before we close, let us say a word

about our position in the class, which mortified us a bit, but did no harm, as we were sure we should not stay at the foot very long, if there was any way to get to the head. In the meantime we had one consolation, and that was, that the Teacher generally stands pretty near the foot of the class, so the place did not seem so bad after all. About being the most honest, we admit we like to be thought well of both at home and abroad, but we fail to see the advantage to be gained by assuming a worth or virtue not our own, although we do hate deceit and lies; notwithstanding our own composition may be sufficiently tinctured with these ingredients to render it troublesome at times, yet as a whole we prefer to "be what we seem to be and seem to be what we really are."

Accept the universal love and prayers of the household for our worthy gospel friends at South Union.

Now, father, just place us at the foot or head of the class according to our merits, but we pray you give us a place somewhere in Christ's school, and we will not complain but shall always hope to remain among the wise virgins.

Flora.

LIFE'S JOURNEY.

BETSEY J. KAINK.

COME home, my soul and meditate
Upon life's journey, full of cares,
A wilderness through which we tread,
And often termed "this vale of tears."
'Tis not, frail man, thy resting place,—
Wherefore, the Power, great and divine
Scattered some sorrows in thy path,
Lest thou shouldst cling to things of time.
In youth we fondly grasp the joys
Which Nature paints in pleasing hues,
And though convinced they are but toys
How loath the gilded bait to lose!

How eagerly we take the cup
Which sparkles with its promised sweet;
But when we drink its contents up,
The dregs of bitterness we meet.
Great disappointments mark our path,
And sorrows come,—a lengthy train,
Until by sad experience
We find earth's charms are all, all vain!
O, if we only could believe
Those who have proved its emptiness,
We should escape a score of ills
And taste of troubles many less.
Go to the aged, grey-haired man,
Whose cheek hath lost the glow of youth;
Whose palsied limbs and trembling frame
Betoken the approach of death.
Go, go ye young, and ask of him
The secret of true happiness;
And hear him with a feeble voice
The secrets of the heart express.
Truth undisguised he now holds forth,
There's no deception in his speech;
And may the knowledge he imparts
The young and inexperienced reach:
"Once I was young and full of life,
Saw Nature's charms before me spread;
The earth seemed robed in loveliness,
And time on pleasure's pinions sped.
I fancied all was well with me,
No dark clouds gathered in my sky;
But joys as bright as rainbow tints
Were in imagination's eye.
I grasped them, but the grasp was vain,
Not satisfied, I still pursued;
But like the "Ignes-fatui,"
They further on were always viewed.
Something then whispered to my heart,—
'Twas reason's calm, dispassioned voice,
Why shouldst thou thus thy moments waste
In making such an unwise choice?
This earth, my child, a shadow is,
All of the substance lies beyond;
Then why so greedy to possess,
Or of unreal pleasures fond?
The sweetest flower of Spring decays,
The fruit of Summer cannot last,—
While Autumn's mournful passing breeze
Declares, O man, thus life is passed!
Then look above the things of sense;
By faith explore the goodly land,—
The Christian's true inheritance,
Who taste pure love at God's right hand.

Passion then spoke: Yet longer wait,
There's time enough to heed the call,
Come, try once more, the tempting bait,"—
I did so, but the end was gall.
Then in my heart, I firmly said:
To reason's voice I will attend,
And gather me a precious store
To feed on when this life shall end.
Nature shrunk back from such a course,
And plead with eloquence for life;
Its language had surprising force,
And most deterred me from the strife;
But nerved anew, I took the field,
Conferring not with flesh and blood;
True self-denial was my shield,
And all my trust in Daniel's God.
I gained the victory! young friends;
Myself I fairly overcome;
And blessed is that soul who stems
The current, just as I have done.
The days I've spent in pleasing self,
As blank leaves in life's pages seem;
But those I offered to my God
With pleasing recollections teem.
So if you seek for happiness,
Plant well your feet on virtue's soil,
And in this life you will receive
An hundred fold for all your toil."
Canterbury, N. H.

EVOLUTION AND REVELATION.

LOUIS BASTING.

THE doctrine of Evolution, so widely accepted at the present time, is not entirely of modern origin, for it is distinctly enunciated in the first chapters of *Genesis*. There the story may be read how Chaos was changed to Order, and how the lower forms of life preceded the higher, culminating in the appearance of man. But science has chosen not to be satisfied with this account of the origin of things; while accepting the idea of the appearance of forms of life in an ascending scale, in successive periods of time, it denies separate acts of creation, asserting that all life, man included, originates from one primordial organism.

The late Charles Darwin, in his great work, "the Descent of Man," has accumulated an immense mass of facts, apparently confirm-

ing that theory. Learn, then, O man, whence thou art sprung! This is the animal that first was, from which all life originated, according to Darwin. It is an animal inhabiting the sea, permanently attached to a support, incapable of locomotion; a little brown leathery sac; without eyes, ears, brain, heart or vertebra,—the lowest form of life. But Darwin fails to demonstrate whence the spark of life that animates that humble creature. Is not the principle of life the same in all forms, the highest as well as the lowest?

This is the immediate ancestor of man, the famous "missing link." Neither Darwin nor anybody else has ever seen it, but according to science, it ought to exist somewhere. It is covered with hair, both sexes having a beard; ears are pointed and capable of being moved; the foot is prehensile and the body provided with a tail. The males possess great, formidable, canine teeth. It is arboreal in its habits and has its home in warm, forest-clad land of the Old World!

One of the strong points insisted upon, in fact the pivotal point of the theory; for the author himself designates it but as a theory—is the law of inheritance, the operation of which accounts for all the diversified species of animals and races of men. Under that law, in conjunction with the law of natural selection, individuals distinguished by some physical peculiarity, relating to structure, voice, color, etc., were unconsciously selected and favored by their fellows to propagate and transmit those peculiarities to their posterity. Now, every one knows that the peculiarities of parents are frequently transmitted to their offspring, but it is not generally known that such variations are sufficient to have ever produced a new species of animals or a new race of men. Man may artificially create a new breed of chickens, like the Plymouth Rocks, for instance; but as soon as man ceases to interfere and they are left to natural conditions, they will revert to the original stock.

The same materialistic line of reasoning is pursued in the treatment of virtue, morality and spirituality. Temperance, charity, benevolence, honesty, chastity, aye, even the Golden Rule, it is affirmed, is the natural result of the social instincts of man. Darwin

from personal experience and other information, proves that most of the savage races are given to extreme licentiousness, and that infanticide, especially of female children is a common practice with them, in order to keep down the population. Therefore, he concludes infanticide to be a beneficial practice! He goes further, and says: "If men were reared under the same condition as hive-bees, there can hardly be a doubt that our unmarried females would, like the worker-bees, think it a sacred duty to kill their brothers, and mothers would strive to kill their fertile daughters; and no one would think of interfering."

Of celibacy, Darwin sneeringly speaks as a "senseless" practice, stating however, that since it requires great self-command, it has been honored as a virtue from a remote period. It is startling to note the complacency with which the foremost scientist of the century speaks of child-murder as being beneficial and justifiable, and to witness, at the same time his cool contempt for celibacy, which is the only justifiable and moral solution of the population question. Indeed, the apostle of evolution condescends to admit that "the belief in God is ennobling," but he is very far from admitting his personal belief in the existence of God, or to acknowledge Him as the cause of life and its phenomena; that would be unscientific, I suppose.

The present high state of morality among civilized nations, Darwin attributes to experience and reason, by which man has become convinced of the beneficial effects of virtue, has therefore formed virtuous habits and transmitted them. and he thinks that these habits will become permanently fixed by inheritance. Here is a new theory of the Millennium: Man will be virtuous by inheritance! It is submitted for the reader's consideration what the consequences would be if for one single generation all influences that now work for virtue and morality, were withdrawn, and the virtuous impulses of the rising population consisted solely of what it had inherited! Would not the race sink at once below the level of the dark ages?

Under the providence of God, by the aid of revelation, a large portion of the human race, having been irresponsible savages, have

become accountable, moral beings. But they need all the aid which can be derived from the accumulated experience of the past, or which present opportunities offer, to enable them to maintain the upward march of progress; and nothing can be of greater advantage to humanity than the blending of rational religion and rational science. It is to be regretted that science in its revolt against theological tyranny has become so largely a godless philosophy, and grave apprehension exists that in its turn it will become as dogmatic and intolerant as theology has ever been.

Mt. Lebanon, N. Y.

IF.

If men cared less for wealth and fame,
And less for battle-field and glory;
If writ in human hearts, a name
Seems better than a song and story;
If men, instead of nursing Pride,
Would learn to hate and abhor it;
If more relied on Love to guide—
The world would be the better for it.

If men dealt less in stocks and lands,
And more in bonds and deeds fraternal;
If Love's work had more willing hands
To link this world to the supernal;
If men stored up Love's oil and wine,
And on bruised human souls would pour it;
If "yours" and "mine" would once combine,—
The world would be the better for it.

If more would act the play of Life,
And fewer spoil it in rehearsal;
If Bigotry would sheath its knife
Till good became more universal;
If custom, gray with ages grown,
Had fewer blind men to adore it;
If Talent shone for Truth alone,—
The world would be the better for it.

If men were wise in little things,
Affecting less in all their dealings;
If hearts had fewer rusted strings
To isolate their kindly feelings;
If men, when Wrong beats down the Right,
Would strike together and restore it;
If Right made Might in every fight—
The world would be the better for it.

—Selected.

BIBLICAL. NO. 4.

CURIOSITIES.

BY H. C. BLINN.

We take from Webster's Unabridged a specimen of the early English, as found in the translation of a chapter of the New Testament.

Matthew, viii., 1,—10. [From the Anglo-Saxon version. Words wanting in the original are in *Italics*; explanations or kindred words are in brackets.]

Soothly when the Savior from the mountain came-down, there followed him a great multitude [mickle, many.] Then came-near a leper to him, and him (self) to him humbled, and thus said [quoth:] Lord, if thou wilt, thou mayst me cleanse. Then stretched-out the Savior his hand, and touched him, and thus said: I will, be cleansed, and his leprosy was quickly cleansed. Then said the Savior to him: Beware [warn thee] that thou it to no man say; but go, show thee to-the priest and bring them the gift that Moses bade, for their information.

Soothly when the Savior went-in to Capernaum, there came-near him an hundred's chief [elder,] him begging [bidding,] and thus saying: Lord, my boy [knave] lieth in my house lame [paralytic,] and with evil afflicted. Then said the Savior to him: I *will* come and him heal. Then answered the hundred's chief and thus said: Lord, I am not worthy that thou go-in under my roof [thatch;] but say thy one word, and my boy will-be healed. Soothly I am a man under authority set, and I have servants [thanes] under me: and I say to this, Go, and he goeth; and I say to *an* other, Come, and he cometh; to my servant Work this, and he worketh it. Indeed when the Savior this heard, then wondered he, and said to those that followed him: Sooth I say to-you, I have not met [ne met I] so much faith [belief] in Israel.

Matt. viii., 1,—10. Wycliffe's Translation. Forsothe when Jhesus hadde comen down fro the hil, many cumpanyes fole-widen hym. And loo! a leproouse man cummyng worshippe hym, sayinge: Lord, yif thou wilt, thou maist make me clene. And Jhesus holdynge

forthe the hond, touchide hym, sayinge: I wole; be thou maad clene. And anon the lepre of hym was clensid. And Jhesus saith to hym: See, say thou to no man; but go, shewe thee to prestis, and offre that yifte that Moyses comaundide, into witnessing to hem. Sothely when he hadde entride in to Capharnaum, centurio neiyde to hym, preyinge hym, and said: Lord, my child lyeth in the hous sike on the palsie, and is yuel tourmentid. And Jhesus saith to hym; shal come, and shal hele hym. And centurio answerynge saith to hym: Lord, I am not worthi that thou entre vndir my roof: but only say bi word, and my child shal be helid. For whi and I am a man ordeynd vnder power, hauynge vnder me knyitis; and I say to this, Go, and he goth; and to an other, Come thou, and he cometh; and to my seruauit, Do thou this thing, and he doth. Sothely Jhesus, heerynge these thingis, wondride, and saide to men saynge him: Trewly I saye to you, I fond nat so grete feith in Ysrael.—*Webster's Dictionary.*

THE LORD'S PRAYER.

Printed by Tyndale in 1534.

O oure father which arte in heven,

halowed be thy name.

Let thy kyngdome come.

Thy wyll be fulfilled, as well in erth,
as it ys in heven.

Geve vs this daye our dayly breede.

And forgeve vs oure trespasses, even as
we forgeve oure trespassers.

And leade vs not into temptacion:
but delyver vs from evell.

For thyne is the kyngdome and the power,
and the glorie for ever, Amen.

—*Worcester's Dictionary.*

FROM HITCHCOCK'S ANALYSIS OF THE BIBLE.

The books of the Old Testament are	39
" chapters	929
" verses	23,214
" words	592,489
" letters	2,728,100
The books of the New Testament are	27
" chapters	260
" verses	7,959
" words	181,253
" letters	838,380

The Apocrypha has chapters	183
" " " verses	6,081
" " " words	152,185

The middle chapter, and least in the Bible, is Psalm cxvii.

The middle verse is the 8th of Psalm cxviii.

The word "and" occurs in the Old Testament 35,543 times.

The word "Jehovah" occurs 6,855 times.

The word "and" occurs in the New Testament 10,684 times.

The middle book of the Old Testament is Proverbs.

The middle chapter of the Old Testament is Job xxix.

The middle verse of the Old Testament is 2 Chronicles, chapter xx., verse 17.

The least verse of the Old Testament is 1 Chronicles, chapter i., verse 1.

The middle book of the New Testament is 2 Thessalonians.

The middle chapters of the New Testament are Romans xiii and xiv.

The middle verse of the New Testament is Acts xvii., 17.

The least verse in the New Testament is John xi., 35.

Verse 21 of chapter vii., of Ezra has all the letters of the alphabet, except j.

Chapter xix of 2 Kings and chapter xxxvii of Isaiah are alike.

	nearly.
Gold Shekel	\$5.69
" Maneh	\$569.00
" Talent	\$56,900.00
Silver Gereh	.02¼
" Beka	.26½
" Shekel	.53
" Maneh	\$32.00
" Talent	\$1,660.00
Copper Shekel	.30
" Talent	\$47.14
Penny (silver)	.14
Farthing (copper)	.00¼
Mite	.00½

The Protestant Bible contains sixty six books, the Roman Catholic seventy six, the Jewish twenty two and the Samaritan, seven.

WOMAN'S RIGHTS.

F. W. EVANS.

THE enclosed article is good. Coming from Secretary Folger, it will have a place in the history of the successive steps by which women will yet become American citizens. It is only a matter of evolution—time. God created man in his own image in the image of God created he him, male and female created he them.

But politically, woman is not yet created. Man has existed and ruled, by virtue of his superior physical force. Wars, and rumors of wars, constitute the backbone of his history,—all human history. When woman exists politically, with man, there will be Peace; the council of peace will be between them. Wars will cease to the ends of the earth, and the nations will learn war no more.

Kindreds, tongues and people will be linked together by so many interests, that no two nations can war each other without warring with all the nations of earth at the same time. And, to all the non-interested, national spectators, the impending quarrel will look as insignificant as such quarrels usually look to posterity.

Mt. Lebanon, N. Y.

MRS. MILLER NOT DEBARRED BY SEX.

AN IMPARTIAL EXAMINATION OF HER QUALIFICATIONS AS MASTER OF A VESSEL ORDERED.

WASHINGTON, Feb. 2.—Secretary Folger to-day wrote to the Supervising Inspector General of Steam Vessels as follows in regard to the application of Mrs. Mary A. Miller, of New Orleans, for a license as the master of a steamboat plying on the Ouachita River: "A woman, Mary A. Miller by name, seeks to be licensed as a master of a steam vessel on the inland waters of the United States. I know of nothing imperative in the reason of things, in natural law, in public policy, or in good morals, why a woman, if she is skilled, honest, intelligent, hardy and prudent enough, may not have command of a steam vessel, and navigate it, and manage and conduct the business carried on with it. To do that, is to be a master of a steam ves-

sel. There is, however, statute law upon the subject.

"The United States Revised Statutes, Section No. 4,438, says: 'That the Board of Local Inspectors of Steam Vessels shall license and classify the masters of all steam vessels; and that it is unlawful for any person to serve as a master on any steamer who is not thus licensed.' Section No. 4,439 says: 'That whenever any person applies to be licensed as master of a steam vessel, the Inspector shall diligently inquire as to his character, and examine the proofs which he presents, and if they are satisfied as to his character, etc. etc., shall grant him a license to serve as a master.' Evidently these sections speak in the masculine gender. If it be said that, therefore, they do not contemplate the licensing of a person feminine, it is no more technical and close to reply that they are statutes in derogation of the common law, by which, or not in a contravention of which, any person, whether female or male, may paddle her or his own canoe, or steer or conduct her or his own vessel under sail or driven by steam. Being in derogation of the common law, these statutes are to be strictly construed. If then, the power to license being couched in the masculine gender, they do not permit the licensing of a person of the feminine gender, so the prohibition against serving as a master, being couched in the masculine gender, does not prohibit a person of the feminine gender.

"But I am not crowded as close to the wall as that. It has been held by courts that statutes which speak of males [as of *peers*,] and confer personal privileges, include females [as *peeresses*] though only males are mentioned; but still nearer to the heart of the matter:—The United States Revised Statutes, Section No. 1, gives definitions, and says: That words imputing the masculine gender may be applied to females; so that Section No. 4,438, when it speaks, that it is unlawful for any person to serve as a master on any steamer who is not licensed, means and says that it is as unlawful for a woman as a man to serve without a license, but in as much as its language is a negative pregnant, it is quick with the implication that a woman as well as a man, who is licensed, may thus serve, and Section No. 4,439, when it speaks, that when-

ever any person applies to be licensed the Inspectors shall diligently inquire as to his character, etc., etc., means any person, female or male, and her as well as his character, etc., etc.

THE SECRETARY'S CONCLUSIONS.

"I see no reason then, in unwritten or in written law, why Mistress Miller may not lawfully demand an examination, and if she prove herself duly qualified, have a license to serve as a master of a steam vessel. Nor is there need of talk, *pro or con*, on social status, or 'Woman's Rights,' so called. Having been put on God's footstool by Him, she has the right to win her bread, in any moral, decent way, which is open to any of His toiling creatures. She chooses to do so, as the master of a steam vessel. It is an honest calling. If she is fitted for it, though clothed in skirts rather than breeches, she has a right to follow it, and no man should say her nay.

"Let the local inspectors, putting behind the small thought of her sex, without antagonism and without partiality, make diligent inquiry as to her character, carefully examine her and the proofs she offers, and if they are satisfied that her capacity, her experience, her habits of life and character, warrant a belief that she can be safely intrusted with the duties and responsibilities of a master of a steam vessel, let them grant her a license, according to Section No. 4,439."

IN MEMORY OF ELDER OTIS SAWYER.

HESTER A. ADAMS.

"Greater love hath no man than this; that a man lay down his life for his friends."

We feel, our dear Brother, how bitter the cup Pressed close to our lips, that we're called to drink up, And silently say, "Not my will be done" But Thine, Heavenly Father, as did thy blest Son; Who plead that the cup might pass by, but, ah nay That last bitter agony, no power could stay. As did Christ's disciples, bereft of their friend Feel their loss severely, so we feel the same, And pray, humbly pray, that the Comforter come To soothe the sorrows in our Zion home. Our Brother, how steadfast he stood in the Cause! From childhood to age he supported its laws By a life of strict purity, faithful and true; To speak of his virtues, seems justly his due. His heart of affection with tenderness rife,

Would feel others' griefs, and help sweeten their life; Whatever his calling, or burdens to bear, [spare; He wrought with full purpose, no strength would he The aged and feeble, his sympathies knew; The youthful and erring, he taught how to do To find sweet forgiveness from sorrow and sin, By prayer, faith and labor, the victory win. The lambs of the flock, 'How I love them! he'd say; My treasures, my interest, my charge every day; I pray for them early, I pray noon and night, Their growth in the gospel is my soul's delight. O, blest Angel Brother! we ne'er can forget The long happy hours, without one regret We've spent in thy presence, where peacefulness ruled, And talked of our home in the heavenly world! Rich counsels that thrilled thro' the hearts of the good, Rang out in his voice, as God's quickening word; The strong and the weak, shared alike his kind care; Who called at his door found ready help there; Refined in his manners, words fitly he used, So fearful of wounding the already bruised; So full of sweet charity, blessing and peace, His vestment was purity, never to cease! We'll not call him back to earth's weariness now, For blossoms unfading encircle his brow: His laurels of honor he's won by the cross, But his richest gain, proves our deepest loss. *Afted, Me.*

I WONDER WHY.

"I wonder why this world's good things Should fall in such unequal shares: Why some should taste of all the joys And others only feel the cares? I wonder why the sunshine bright Should fall in paths some people tread, While others shiver in the shade Of clouds that gather overhead?"

"I wonder why the trees that hang So full of luscious fruit should grow Only where some may reach and eat, While others faint and thirsty go? Why should sweet flowers bloom for some, For others only thorns be found; And some grow rich on fruitful earth, While others till but barren ground?"

"I wonder why the hearts of some Overflow with joy and happiness, While others go their lonely way Unblessed with aught of tenderness? I wonder why the eyes of some Should ne'er be moistened with a tear, While others weep from morn till night, Their hearts so crushed with sorrow here?"

"Ah, well! we may not know indeed
 The why, the wherefores of each life!
 But this we know, there's One who sees
 And watches us through joy or strife.
 Each life its mission here fulfills,
 And only He may know the end:
 And, loving Him, we may be strong
 Thro' storm or sunshine He may send."
 —Selected.

Read at the Funeral of Elder Amos Stewart of
 Mt. Lebanon, N. Y. Mar., 1884.

ELIZABETH SUTTON.

[See Manifesto, Apr. 1884.]

"MARK the perfect man and behold the
 upright for the end of that man is peace."

We have now met to pay the last tribute of respect to our beloved Elder, who has come to the close of life without a murmur or regret. We cannot wrestle with fate nor trifle with its blows. We feel that this is but the sickle stroke of the good reaper, whose garner is the immortal spheres of love and light. His lamp which was ever filled and burning, will light him onward; it cannot go out on his beautiful transfer to other and more glorious scenes.

Though the years of our departed Brother were over four score, we would gladly have retained him yet a little longer for his strength to Zion, through his godly example, and his patient, wise and forbearing spirit. By the presence of such ones among us, we are led into fellowship with the unseen of higher life, and are made to breathe a purer air, while we are conscious of a blessing which passes from such lives into our own. If there is aught to love in life, there is something to mourn in death. Our beloved Elder was endeared to all who knew him; his presence was beautiful, his absence we deeply feel. His wide-spread fame, gave him the reputation of possessing many excellent qualities. He was a noble type of manhood. "Mark the perfect man."

It is well known, that the stature of the perfect man is attained only by slow gradations of travail, study, effort and patience. In his life-course he persistently kept the peace, and was saved by his righteousness.

The more we look into his interior life, the more are his virtues displayed. He was sound in judgment, pure in principle, and great in mercy and love. As a spiritual leader, he was unsurpassed in faithfulness and close adherence to gospel rule. He taught what he really practiced. unostentatiously and confidently. From the age of twenty one he was the choice of the people to officiate as an Elder, and he accepted the duties in a calm, quiet, and subdued manner, as did our Savior, when he walked with men, while in the visible form.

We can never forget the pleasure we have often experienced in his public ministrations, when words failed to express the ever-welling fountain of the Christ baptism and life. Even his silence communicated more of the spirit of God, than would a trumpet voice, or a tongue gifted with eloquent speech, without his knowledge and goodness. He was clothed with inspiration and from the depth of his earnest heart his language was altogether lovely in wisdom and power. True principles were early engrafted in him. They grew with his growth, making him a radiant star, and a model Christian. As we are mortal in our sympathies, so are we in our strength of endurance. It is but human to mourn our loss of one of the best of our Community affords. God's heritage exists on the vitalizing influence of such souls, whether in the mortal form, or obscured from our sight.

It seems especially fitting for the day and circumstance, that we should devote this hour to thoughts in memory of our much esteemed Elder Amos, whose travail and career is so interwoven with his various positions in the general cause of our adoption, associated as he was with the Ministry and Elders in different places. His disinterested and wise example will stand as a monument of glory and as a tower of strength. Our remembrance of him is honor and esteem, as he goes with his character into the eternal world.

Mt. Lebanon, N. Y.

VISITING and helping the needy, is religion, and true worship.—D. F.

BEAUTY bearing the palm, springs from love and goodness of heart.—M. W.

CONQUERING FAITH.

ANNIE R. STEPHENS.

TRUE souls are they who walk life's thorny path
 With faultless tread; though rugged, mountainous
 And bare, still on they press, with purpose fixed
 And soul engirt with courage, as with a coat
 Of mail, that knows no brooding thought, nor fear
 Of threat'ning storms that lower.
 The ebon clouds of stern adversity
 May hang above, and screen the golden beams
 Of life's effulgent sun; but Hope ne'er waning
 Ever shines within; giving glimpses of that
 Heaven of eternal blue that, is always
 Visible to the calm clear eye of faith.
 Affliction's heavy waters oft may flood
 Their hearts in Alpine torrents; the cragged
 Mount of difficulty, rear its snowy peak
 In stern defiance; but hearts with courage
 Firm, and purpose fixed, and constant as the
 Polar star, shrink not; but bravely climb
 The rocky steep, defy all rising fears
 For well they know the intervening shadows
 Soon will pass away like misty clouds
 Before the rising sun; and dangers seeming
 Insurmountable, will vanish 'neath the feet
 Of those, who know no thought of fall.
 Who knows but what the heaviest trials, tests
 And adverse lines that fall across all lives
 Are sent of God; to teach our human hearts
 Life's greatest lessons, resignation, trust
 And calm endurance; thus unfold the hid'd'n
 Powers of our immortal being, and fit
 Our souls for that eternal heaven of joy
 And happiness, we all are seeking here;
 For what would be the joy of heaven, if not
 Attained by struggle, toil and self-denial?
 E'en as the tender seed must struggle 'neath
 The darksome soil, oft-times impeded
 By the rudest storm, ere it unfolds its
 Vernal cup to catch the sunny beam;
 So will the soul expand its God-like powers
 Beneath the silent work of changeless law
 That governs all.

Then let our hearts be true;
 For God is just; and they who work in his
 Appointed way, shall see triumphant end
 Of all life's toil and pain; shall reach the goal,
 And win the prize, and wear the crown of life.
Mt. Lebanon, N. Y.

READ AT THE FUNERAL OF POLLY ANN
 TAYLOR, MAR., 19, 1884.

BY D. CLINTON BRAINARD.

DUTY again summons us to perform the
 last sad rites for one so dearly loved, so up-
 right and faithful, who has earned the respect
 of all who knew her, and faithfully perform-

ed her whole duty on earth,—now enters the
 new life.

Is she dead? Or has she merely laid aside
 the mortal part, as we would lay aside a gar-
 ment for which we have no more use?

Jesus said, "I am the resurrection and the
 life, he that believeth on me though he were
 dead, yet shall he live."

I believe our sister is with us, that her
 spirit will hover over us, urging us to perse-
 vere in the good work, to be true to the moral
 grandeur of the cause in which we have
 enlisted, and to have faith in God who alone
 giveth victory.

When I see one after another of our
 faithful veterans and burden-bearers of Zion,
 leaving us for their spirit homes, their places
 vacant in our already depleted ranks, it fills
 me with sorrow and anxiety, and prompts my
 soul to entreat more fervently our Heavenly
 Father to hasten the work of redemption, to
 call mankind from their transient pleasures
 and vain aspirations, that they may prepare for
 themselves garments of righteousness and
 peace, although numbers do not always con-
 stitute strength.

For "the race is not to the swift, nor the
 battle to the strong." But it is in the rigid
 adherence to the principles of righteousness,
 integrity and truth. In not being swerved
 from the path of stern duty, by the combined
 efforts of the world within or without; culti-
 vating universal love for all and malice to-
 ward none. Stretching forth our hands and
 hearts to the poor, giving due heed to charity
 and friendly kindness, binding up the broken
 hearted, assuaging the grief of the mourner
 and, at all times, administering the truth.

If this be our life devotion, though our
 numbers be few, yet when we assemble in
 Christ's name, He will be in our midst to
 bless.

Let us not compromise one single vital
 principle, giving the enemy vantage ground.
 We can conquer though the conflict be single-
 handed and alone.

Who has not admired the heroic struggle
 of the brave three hundred Spartans, con-
 tending the narrow pass of Thermopylae,
 against the innumerable Persian host, whose
 very arrows darkened the sun?

Shall we be less valiant in a much more

glorious cause? "If God be for us, who can be against us?" Let us take courage and contend valiantly, and victoriously for the right. "For the righteous shall flourish like a palm tree, and shall grow like the cedar of Lebanon. For He shall give his angels charge over thee, to keep thee in all thy way. The Lord is our defense, and God is the rock of our refuge."

Mt. Lebanon, N. Y.

HANCOCK, MASS.

THE readers of the Manifesto will be glad to hear through its columns, the good report we are enabled to give of the Public School under the patronage of the Shakers in this town.

The enrollment for the year just completed was seventeen, and although whooping cough did whatever it could to reduce the average, it was as good or better than any other school in our charge; and what we said last year in reference to discipline and exactness of teaching, is true also of this. The readiness with which new systems of teaching have been adopted and carried into effect, is indicative of the conscientious diligence of the teacher, and has been productive of much improvement in the school during the past year. Especially we would give the pupils much credit for the proficiency they have attained in the system of letter-writing and punctuation. The exemplary behavior we have invariably noticed, seems to be the outgrowth of self-respect inculcated by the every day teachings at home as well as in the school-room. One of the sisterhood remarked, and to us it told volumes, "We never whip our children, if we cannot get along without that, we return them to their parents."

SUSAN M. WHITE.

Feb. 21, 1884.

Ch. Sc. Com.

[CONTRIBUTED BY GEORGE SEVERANCE.]

THE BIGOT AND THE SHAKER.

"SALVATION is of us" the bigot cried,
 "Accept and live or perish in your pride!
 Salvation is of us—we are the Church;

Seek heaven here or else give up the search."
 How many, Reverend Sir, are on your roll

[pole?

Of all earth's millions spread from pole to
 "Why one in twenty thousand, less or more
 Is seeking heaven thro' ours the only door,"
 If none are saved but you and all else d....d,
 Then heaven runs no risk of being crammed;
 But of those few who form your congregation
 How many souls are certain of Salvation?
 "Not one in five succeeding in his search
 Finds a new heart and joins the church;
 Which proves the innate depravity of man,
 Gainsay the past who can?"—"Art married?
 "Yes, thank God! I have a wife
 And ten dear children, blessings of my life,"
 O worse than brute! slave of unhallow'd lust.
 Against such odds to raise up souls from dust
 Does not thy conscience smite thee thus to
 have given

Eight souls to hell and only two to heaven?
 If human nature be indeed so base

Why do you thus perpetuate the race?

Either the doctrines taught by these are evil,
 Or thou art but a pander to the devil.

Oh! how can peace within thy bosom dwell,
 Recruiting sergeant to the ranks of h. l?

Go then, enlarge your scheme for man's
 salvation

Or else in God's name cease your propa-
 gation.

Jesus taught his disciples to pray, "Give us this [each] day our daily bread." Hence this should be our daily prayer. "The bread of God is he that cometh down from heaven and giveth life unto the world." Surely, no rational person believes that the physical body of Jesus ever came down from heaven. It is mind and spirit that constitutes the real man. Jesus, identifying himself with the quickening spirit, or "Lord of Heaven," said, "I am the bread of life; whoso eateth of this bread shall live forever. My flesh [body and substance,] is meat indeed, and my blood [life] is drink indeed. It is my meat and drink to do the will of Him that sent me." Therefore the food of the true followers of Christ, is to do the will of God, made manifest in His order, and implies a daily, or continuous revelation, producing a oneness of spirit in all the members of his body, the Church. John, xvii., 21, 22.—A. G. H.

Better Box.

Enfield, Conn. 1884.

DEAR CHILDREN;—"Be not overcome of evil, but overcome evil with good." There is so much good for you to think of and to strive for. You need to "gird on the heavenly armor" of prayer and watchfulness, to resist the besetments that assail on every side.

I fear you give too little thought to the influence you are daily exerting. Let your examples be for good and not for evil. Keep yourselves "unspotted from the world." "Wear but one face, and let that be an honest one." Reach after the highest realities. Be true, pure, Christ-like. Struggle for spiritual redemption. Your highest attainment is a virgin life. Strive for it with soul earnestness. It is your privilege to wear the Christian's crown. Deny yourselves for it. No crown without the cross.

Let your lives be a protest against wrong. Wrong-doing brings trouble, misery and death. Every time you do wrong, you lose a measure of your self-respect, and mar the beauty of the true manhood and womanhood, which it is your privilege by a holy life to attain. On the contrary, every time you do right, you store durable riches and add worth to your characters. Your Brother,

Daniel Orcutt.

YOUTHFUL EXPERIENCE.

MARGARETTE DAVIS.

ALTHOUGH quite young we wish to answer some of the many questions we have been asked by friends and strangers who visit our Community and are often taken into our Schools and places of business.

Q. Are you happy? Do you love your home? Do you think you will always stay with the Shakers?

Ans. We are early instructed to use good manners, to treat every one with politeness giving a civil answer to all civil questions; but to our childish mind this manner of questioning, by strangers, hardly seemed polite. We could see no reason why we should not love and be happy with the friends who

had been more to us than natural parents could have been, for they not only provided physical comforts and mental culture but also labored with an enduring patience to inspire our young minds with a love for the beautiful life of our Savior.

When younger we did not know as we now do that children, educated in this Community are considered somewhat as are those who have been placed in Charitable institutions, and persons not understanding the religious principle which prompts Believers to receive children into their homes might think it possible for the little ones to suffer from a lack of love and kind treatment as they sometimes might in those places. We, however, have only a youthful evidence to give, and to give this truthfully must first admit that we have been faulty. More than seventy times seven we have asked the forgiveness of our friends and up to the present hour have never met a refusal; nay,—more than this, the perfect kindness with which this blessing has ever been granted fully, assured us that the hasty word or unkind action was forgiven and forgotten by our friends.

Encircled with so much love and Christian solicitude could any ordinary child be other than happy? Could she picture in her mind an ideal home, or associations that could be better? We think not, and although this parental care often fails to make reliable and permanent members of all the children who have shared this blessing, still, they continue to sow with Christian goodness the precious seed in every little heart that is drawn by the Father, even though they may be no more promising than those who have already gone out; "For they know not which shall perish nor which shall be spared to bloom."

In answer to the question, Do you think you will always stay with the Shakers? we can say, "As the twig is bent the tree is inclined." If childhood is impressed with the beauty of the Christian life, as taught by this people, and are able to be baptized with the spirit of the same, we will abide very naturally within the precincts of its principles, and in growing older our ambition will be to establish a Christian character and to become trustworthy members of Society.

Canterbury, N. H.

THE MANIFESTO.

MAY, 1884.

NOTES.

ARE we Christian professors? Then are we pupils in the school of Christ. "Ever changing, ever aiming toward a higher, better life." As we seek after truth, we develop and exalt Christian principle in our lives.

As we, grain by grain, conquer a worldly pride and ambition, we find ourselves, in the same ratio—clothed upon with the beauty of humility; as we deny self, we grow benevolent; in seeking to be impartial, we become universal in our love and sympathy.

In whatever virtue one strives to excel, by the grace of God, downward tendencies are weakened, and "Evil is overcome with good." The fleshly inheritance is wasted, and the kingdom of God opens to our view, proving the truth of the text—"If any man will do his will, he shall know of the doctrine."

The religious teacher who would effectually impress his charge with the beauty of living the Christ life, must himself be imbued with the spirit of Christ, to warrant his doctrine effectual, his example safe and his influence spiritually attractive. It is a poor christianity which has to watch itself lest it betray sensual loves or worldly tendencies.

The truthful man need not guard his lips lest he speak falsely, or the pure man his deeds, lest he appear unseemly; for if the heart is directed toward the kingdom of God, the effect of its influence upon other minds will be to lead thereunto.

Those who have experience in the Christian warfare of self-denial, who

have really fought the battles of the Lord, through the testing discipline of life, are the only competent Christian leaders. Whoever attempts to preach what he does not practice is like unto "one beating the air," or as "a sounding brass and tinkling cymbal," without the effect of the vitalizing power.

"Let all who name the name of Christ depart from iniquity." Let them "put their hands at work, and give their hearts to God," in earnest desire that the "kingdom come" on the earth, and the will of God be done by every Christian professor, so far as his light and knowledge may extend; and then will the harvest be at hand. Said a good sister one day, "If there is one good aspiration more to be coveted for our Church and for all other churches in America, it is this,—'To hunger and thirst after righteousness' until we may be filled.

Are there many who can sing the beautiful psalm of David in these days and sympathize in his spiritual longings—"As the hart panteth after the water brooks, so panteth my soul after Thee, O God!"—"My soul thirsteth for God, for the living God."

We predict that until this longing prevails in every Christian church, especially in our own, there will be few Pentecostal seasons realized, and few souls saved unto God.

At a recent meeting of the Century Club in N. Y.: four religious theories were discussed, as the great question of the day is being asked, "What shall we do to be saved?" Catholicism, Protestantism, Judaism and Agnosticism were brought forward by their respective advocates, and each held up sa

the redeeming feature of the age, and by which all men may be saved.

In all probability these same orders may require several more seasons for the ventilation of their peculiar views before all men will decide to accept either one as an infallible standard, and then throwing the others entirely aside. The divine authority of the Roman Catholic Church and if the Pope may answer the demand of that people, and shorn of the persecuting spirit, it may be privileged to do much good. The Protestant Church, fragmentary in its existence, has its basis on the Bible, but in many matters of vital interest is found to be wonderfully near its mother church.

Judaism has the credit of an ancient name and as here represented would be called very liberal, admitting as the speaker did, that there was good in every religious order that had morality for its basis.

The Agnostics have what they term a scientific and humanitarian Church, but think that the day for religious churches is past. Of course they have a perfect right to form a Church agreeably to their own taste, and if it has no religious principle to govern it, they may perhaps, bring in a little science to occupy the place.

We may suppose that these representatives of the several forms of religious belief satisfied their own minds with the illustrations which they had given, but we have learned that a religious faith and a religious life are quite different, the one from the other. The apostle renders this unquestionably plain, "Show me thy faith without thy works, and I will show thee my faith by my works." "He that is slow to anger is better than the mighty, and he that rul-

eth his spirit, than he that taketh a city."

These theological views as generally presented, bear about the same relation to religion as the chaff does to the wheat. All the churches assume to preach peace and yet they advocate the use of the sword. The spirit of Judaism is full of war. The religious history of either sect is one of cruel and bloody persecutions. The Jews were even spiritually instructed in their cruelty. "Blessed be the Lord my strength which teacheth my hands to war and my fingers to fight."

It would be difficult to reconcile this spirit with the advanced thought of the day and denominate them peace-loving churches, or to believe that they are willing that all should grow into the knowledge of the truth and be saved. Either might be reconciled to have all men saved by passing through their narrow and selfish gate while the one in the ascendancy with this dominant love of power, would rule the others with a rod of iron.

To do unto others as we would that they should do unto us, has the sound of a kind regard for the welfare of man. All that are led by the spirit of God, they are the sons and daughters of God. It is this divine spirit that brings the redeeming feature and not the dogmas of any particular church.

EVER complaining, nothing is right;
Daylight is dreary, wearisome night:
Ever rejecting, quick to destroy
The little that's left for our life to enjoy!
Shame on the nature thankless and vain,
Shame on the temper eager to pain!
Hearts that in selfishness only are cast;
Dark'ning the present with clouds of the past!
Sad that the Summer of life should be spent
In blighting the roses for happiness sent;
Sad that afflictions so often should grieve
Our natures that seem only born to deceive!
—Charles Swain.

Sanitary.

[Hall's Journal of Health.]

FULL BREATHING.

HOW COLDS ARE TAKEN.

A PERSON in good health, with fair play, says the *Lancet*, easily resists cold. But when the health flags a little, and liberties are taken with the stomach or nervous system, a chill is easily taken, and according to the weak spot of the individual, assumes the form of a cold, or pneumonia, or, it may be, jaundice. Of all causes of "cold," probably fatigue is one of the most efficient. A jaded man coming home at night from a long day's work, a growing youth losing two hours' sleep over evening parties two or three times a week, or a young lady heavily "doing the season," young children over-fed and with a short allowance of sleep, are common instances of the victims of "cold." Luxury is favorable to chill-taking; very hot rooms, soft chairs, feather-beds, create a sensitiveness that leads to catarrhs. It is not after all, the "cold" that is so much to be feared as the antecedent conditions that give the attack a chance of doing harm. Some of the worst "colds" happen to those who do not leave their house or even their bed; and those who are most invulnerable are often those who are most exposed to changes of temperature, and who by good sleep, cold bathing, and regular habits preserve the tone of their nervous system and circulation. Probably many chills are contracted at night or at the fag-end of the day, when tired people get the equilibrium of their circulation disturbed by either over-heated sitting rooms or under-heated bed rooms and beds. This is specially the case with elderly people. In such cases the mischief is not always done instantaneously, or in a single night. It often takes place insidiously, extending over days or even weeks. It thus appears that "taking cold" is not by any means a simple result of a lower temperature; but depends largely on personal conditions and habits, affecting especially the nervous and muscular energy of the body.—*Selected.*

VIOLATIONS of the fitness of things, is disobedience to God—is sin.—*D. F.*

WE have always maintained that the most important agent for the preservation of health and the cure of disease is a full and constant supply of pure air for the lungs.

All the plans for systematizing exercise by combining it with proper pleasures should be encouraged. Horseback-riding, walking, bicycling, foot-racing and athletic sports are hardly less valuable for the increased quantity of air that they compel us to consume than from the exhilarating and healthful effects produced in our minds.

In order to be of real value, exercise should be regular, and, if possible, in the open air, and sufficient each day for the wants of the system; but never excessive. Extremes are always dangerous. Gymnasiums have caused the breaking down of hundreds of young men.

Fearing to go out in inclement weather is a vain fear. There may be a day occasionally during the Winter when it might be prudent to remain indoors, but with proper attention immediately afterward no well person while exercising is likely to be the worse for a thorough drenching or wet feet.

Air is the best of all blood-purifiers, and the more thoroughly the lungs do their work, the purer the blood, and the less liability will there be to disease.

I believe that the chief cause of pneumonia is breathing impure air, and next to this over-eating. Both tend to befoul the blood. The victims of this disease are principally among "good livers," who do not take sufficient exercise in the open air. The disease seldom attacks those whose occupations require them to spend much of their time out of doors.

The main object of exercise, then, is to compel the breathing of as much air as is required for the elimination of effete matters from the blood, and the reward is an almost certain immunity from all forms of disease.

PRAYER is one of the laws of nature, and one that shows in the finest way how higher laws over-ride, and modify, those that are lower.—*M. Witham.*

INFORMATION FOR INQUIRERS.

For the better understanding of those who wish to know of the rules and regulations of our religious home, we have prepared the following brief summary. Further information may be obtained by addressing any member of the order.

1. The form of government in the Society is adapted to the different orders of which it is composed: its powers and authorities growing out of the mutual faith, love and confidence of the members.

2. No one is excluded from the privilege of becoming a member on account of poverty; nor will they be accepted because of wealth.

3. Plain and explicit facts will be laid before the investigator. To become a member, is a voluntary concession of the individual.

4. Those who accept the privilege to reside with us, as well as those who visit the Society as inquirers, are expected to regard the rules of the family where they are entertained.

5. By the principles of this Society, no believing husband or wife is allowed to separate from an unbelieving partner, except by mutual or legal agreement.

6. Parents that become members are not required to give up their children: but they will be requested to see that the children keep the rules of the family. Minors are never taken under the immediate charge of the Society, except by the request or consent of those who have the lawful right over them.

7. No corporal punishment is approved in the government of the Society, nor any external violence exercised on any rational person.

8. It is expected that the children admitted into the Society, will receive an

education suitable for the general management of business.

9. Probationary members may retain the lawful ownership of their property, but the interest accruing therefrom will be devoted to the benefit of the Society, until by their own free will, and the consent of the Trustees, they shall consecrate said property to the support of the family where they reside.

10. The Society will not be responsible for debts contracted by persons, previous to the time of their membership.

11. Those who dispose of their property to relations in the worldly order, should remain with those relations.

12. A person wishing to become a member of the Society, must rectify all his wrongs, and discharge all just and legal claims.

13. Those who ask for admission to our *Home* are supposed to be in search of more truth and light, hence, an important principle in the Shaker Church, is the *confession of sin to God*, in the presence of a witness.

14. Those who have dedicated their property, and afterward withdraw from the Society,—according to the law of justice and equity, there can be no ground for retraction.

15. To live as Brethren and Sisters in the gospel of Christ, we can hold no private correspondence. All communications sent from or received into the family, whether printed or written, will be subject to the examination and advice of the Elders of the family.

16. The leading authority of the Society is vested in a Ministry, consisting of two Brothers and two Sisters. Elders and Trustees are also appointed. These orders constitute the general government, of the Society, in all its branches.

Books and Papers.

THE "DIETETIC REFORMER" (Pitman, London,) is a twopenny magazine, issued monthly, which aims to render important public service by calling attention to the facts of our national food supply, and to questions affecting the diet, and therefore, the health of all classes. It appears in an attractive dress. Its contents are varied, readable, and instructive. Some eminent names occur among its contributors. In these days of high prices and luxurious tastes, and, in too many cases, of limited incomes, we should all do well to acquaint ourselves more fully with these primary matters affecting our daily food.

PHRENOLOGICAL JOURNAL and SCIENCE OF HEALTH. April. Contents: Wendell Phillips, with Portrait: Jacob's Ladder: Collin's Ode on the Passions, III.—A Metaphysician's Analysis Analyzed: What is Love? The Red Mask, III: How he studied Phrenology: Age: Maj. Gen. Charles G. Gordon, Portrait: Causation and Prevention of Insanity: Edenic Food: Beer Drinking and Disease: Notes in Science and Agriculture: Poetry, etc., etc. Fowler & Wells Co.: Publishers, 753 Broadway, N. Y. \$2.00 a year.

HALL'S JOURNAL OF HEALTH. March. Contents: Bright's Disease; Mother and child; Signs of Disease; Water on the Brain; Condition of the Bowels; Crying; Consumption; Croup; Bronchitis Tubercle; Spitting Blood; Imperfect Breathing; Impure Blood; Pure Air; Cough; The Pulse; etc., etc. E. H. Gibbs, M. D. 21 Clinton Place, Eighth St., N. Y. \$1. a year.

HERALD OF HEALTH. April. Contents: Memory; How Drunkards are made: A Cold, a nervous Disorder: Improving the Eyes by Massage: How to Prolong Life: Hot Water as a Remedy: Studies in Hygiene for Women, etc., etc. M. L. Holbrook, M. D. 13 & 15 Laight St. N. Y. \$1. a year.

THE LITTLE CHRISTIAN is a beautifully illustrated paper for children, and is filled with choice reading, eminently calculated to amuse, instruct and to form a basis for future usefulness. The little folks are fortunate to obtain so much that is calculated to give them pleasure for so trifling a sum. One copy one year, (two numbers each month,) 25 cts. H. L. Hastings, 47 Cornhill, Boston, Mass.

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Send for Circular.

"HAPPILY for little men, the giants have seldom any great wit."

IN MEMORY OF ELDER OTIS SAWYER.

MARY A. GILLESPIE.

"WE LOVED HIM FOR HIS WORK'S SAKE."

ANOTHER of God's holy men
Hath laid his earthly armor by
And put on immortality.
He was well nigh a perfect man,
His life was one of sacrifice
And faithful serving to the end.
A minister of righteousness,
A father to his people, he
Was full of love and charity,
Robed in angelic purity,—
His crown, the crown of life.
Where he was best and fullest known
There love affixed her shining seal.
E'en little children loved so well
When he was absent for a day
They'd run to meet him when he came
And greet him in their childish mood.
How oft we've heard their pattering feet
Upon the path as he approached,
And seen them stand with anxious gaze
To wait his coming, then to greet.
How much he prized their confidence
And loved their simple innocence.
How gentle, healing, were his words
Unto the wounded, sorrowing heart;
And O, how fatherly and kind
When by an erring child approached,—
He was all tenderness and love,
And sweet affection—oft he said
"To err is human," we'll forgive;
Go, little one, do so no more;
If tempted, fall upon your knees
And cry to God,—no matter where,
And never be ashamed to pray.
For He who for the sparrow cares
Hath eye and ear for you and me,
Prayer is a precious gift, too sweet,
Too sacred to be trifled with.
How oft as his associates, we
Have sat with him in converse sweet
Of heavenly things, the growth of souls,
And of the gift of prayer, and heard
Divinely uttered from his lips
Rich golden words; we blest them then;
More precious now, as we no more
Shall hear his voice or see his form;
But know beyond a doubt he lives,
And loves, and cares for all, e'en now, the same
Dear blessed spirit, still do be
To us a heavenly messenger;
Our way is all up hill, we need,
We ask your kind assistance still.
E'en as thou livest, we still live,
Be one with thee in gospel love,
One in the truth which makes us free
In bonds of angel purity.
For thou art ours and we are thine,
On, on through blest eternity.

Alfred, Me.

GOD'S BLESSING.

CANTERBURY, N. H.

1. As the dew of the morning, Or as bright riv - ers roll;
2. As the dawn of the morning, Or a heav - en - ly ray;

So free - ly God's bless - ings Flow in - to my soul.
His glo - ri - ous bright - ness Il - lumines my way.

I'll walk in His pres - ence As one great - ly blest;
I'll sing of His fa - vor, I'll mer - it His love;

On whose soul the love of His work is im - pressed.
By hon - est en - deav - or My loy - al - ty prove.

POST OFFICE ADDRESS.

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Kind Words.

Meriden, Conn. Dec. 1883.

I wish to renew my subscription to your very interesting work which I enjoy perusing. It is full of plain, solid truth, just what is needed. Fraternally,

Mrs. Wm. Hale.

Mt. Morris, Ill. Dec. 1883.

ED. OF MANIFESTO;—Having received a copy of your neat and pleasing paper or journal, I feel like subscribing for the same for 1884. Enclosed please find the am't.

Wishing you success I remain respectfully,

Mahlon P. Lichty,

Mt. Morris, Ogle Co., Ill.

Steward & Clerk of Mt. Morris College.

Canterbury, N. H. Feb. 1884.

BELOVED BRO.;—We thank you for Feb. Manifesto. It is an honorable one. We wrote Eldress Antoinette after reading her article and expressed our pleasure.

Your Sister, Mary Whitecher.

Mt. Lebanon, N. Y. Feb. 1884.

The last Manifesto was good.

F. W. Evans.

Deaths.

ELDER Otis Sawyer, Mar. 9, at Alfred, Me. Age 68 yrs. 10 mo. and 7 days. (See pages, 109, 118.)

Polly Ann Taylor, Mar. 17, at Mount Lebanon, N. Y. Second Family. Age 67 yrs. 7 mo. and 14 days. (See page 111.)

Eliza Fowler, Mar. 21, at Mount Lebanon, N. Y. at South Family. Age 84 yrs. and 19 days. In her we have lost a friend, indeed, ever faithful in duty and true to trust. By her unselfish life she had won the affectionate regard of all. A. E. C.

John Simons, Mar. 30, at North Union, Ohio. Age 64 yrs.

Charlotte Butterfield, April 9, at Mt. Lebanon, N. Y. Age 41 yrs. and 9 mo.

Elizabeth Ann Barker, Mar. 30, at Watervliet, N. Y. Age 52 yrs. 2 mo. and 28 days.